



The South India CHURCHMAN

The Magazine of the Church of South India

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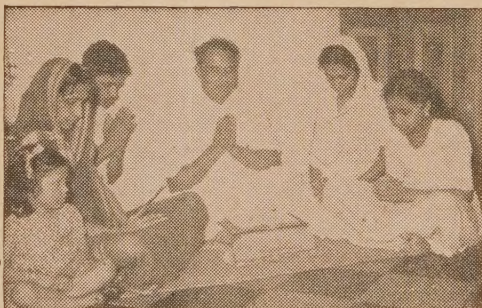
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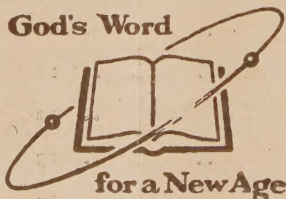
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At the Gate of Another New Year

Another anniversary of our Church comes off this month. We spoke of the last one as 'coming of age' and with this one we shall perhaps be looking forward to the celebration of the Silver Jubilee of our Church. We have to ask ourselves, however, whether these anniversaries are really milestones—let alone 'flaming' ones—on an onward march of Christian soldiers or whether they are only conventional certifications of continued existence such as pensioners are required to produce every month.

The only way to make even a rough assessment of the quality of our Church's life and the sumtotal of its achievement is to probe into that life and that achievement as they manifest themselves at different levels or in different sectors of the Church. Hence the several surveys in this issue of the C.S.I. as a whole, of dioceses and of the Church at its 'grass roots' of congregations, urban and rural.

These surveys reveal the strengths of our Church and at the same time also expose its weaknesses—the latter, understandably enough, more by what is not said in them than by what is. The more or less official statements about the dioceses speak of a number of activities, old and new, being pursued with considerable vigour, the efficient maintenance of institutions and the gradual but steady progress of integration within the dioceses and of the dioceses themselves with the rest of the C.S.I. The articles which are less concerned with organisation and institutions and attempt an evaluation in terms of the quality of life or Christian discipleship among the people who make up congregations are less complacent. They do not, however, present an alarming picture of accelerated decay, but rather of continued spiritual debility.

The greatest disappointment caused by the articles included in this number and by most of the other reports about dioceses or congregations of the C.S.I. we receive is that there seems to be so little even of an awareness among them of the responsibility of the Church for thinking about and working for toning up or transforming the life of its environment. Our Church would appear to be much too much pre-occupied with its own internal affairs—establishment, finance and routine—to have any time left for mission except for the pursuit of traditional 'evangelism' as a peripheral activity and that, too, usually in a perfunctory manner. Maintenance of itself is still its major concern. No doubt nurture of the congregations and their individuals is very important and, to that extent, maintenance itself is quite important. But it is nothing but a tragedy when both nurture and maintenance are pursued as ends in themselves while, as both the Bible and mature Christian thinking would show, the Church's existence is nothing if not functional.

Concentration on self and the nurture of the self does not seem to produce any appreciable results by way of improving the spiritual life of that self either, or to justify the apparently sound advice that things must be set right at home before the Church can attempt to set them right elsewhere. On the contrary it only seems to underscore the saying of Jesus that he who tries hard to save his soul will only lose it and also to throw much light on another curious verse in the Bible which—flouting what is commonly regarded as a wise precaution—says that we can be trusted to look after our own things only when we have learnt to look after those of others. It would appear to be a spiritual, if not a natural or rational law, that we can set our house



in order only by being concerned that other people's houses should also be set in order.

Our failure—the failure of the members of the C.S.I.—to be the leaven in society and to be a light for the world is in a large measure due to our very imperfect commitment to Christ and to the way of Christ, whether as individuals or as a Church. Our heart is where our treasure is, and that treasure is not Christ, but our own self—'mine eternal jewel' even of a Macbeth—that pursues righteousness and practises devotion primarily for its own good. Our consciences are soothed by exercises of piety which become substitutes for the service of God or the search for Him. Like the Pharisees that we are, we neglect the weightier matters of the gospel. This is why religion is often spoken of as being an obstacle rather than a help to a truly spiritual life and sages like Bonhoeffer have pleaded for a *religionless* Christianity and others for distinguishing between Christianity and the Gospel.

Our failure is also due to our unwillingness to interpret the Gospel and apply it in ways that make sense in our environment and circumstances. Sometimes our very 'zeal of God' comes in the way of such an understanding and practice of our religion. For, as the apostle says, it is not zeal 'according to knowledge'. Thus, quite often, even the very devout and 'faithful' members of the Church lack this knowledge of how Christ is supremely relevant to the affairs of the world and to everyday life. There is very great need, therefore, for serious attention in our Church being paid to Christian literature that can foster and disseminate such knowledge. Hence the main concern of our next Number with Christian literature.

If Paul warns the Church against zeal that is not 'of knowledge' Peter warns it against 'being useless or barren in the knowledge of God'. It ought to be heartening to us that there are, here and there at least, some people in our Church who are trying hard to think through the challenges of the present—the *seculum*—to the Christian faith. But there is a danger of such persons not putting themselves and testing out their views in actual situations in the life of congregations and in committees and councils where decisions are taken which will determine priorities and principles in the practice of Christianity as a Church or congregation, and of choosing to function on the periphery of the Church rather than at the centre—and of forming a new caste or class with like-minded thinkers. If they merely preach involvement to the Church without themselves getting involved in the life and problems of the Church, their criticism of the Church's traditional ways as having become irrelevant to the present day will itself come to be regarded as arm-chair theorising that can have no perceptible effect on the nerve centres of the life of the Church such as it is. It is also possible that, by adopting a psychologically faulty method, of shocking people too often and too rudely with their gibes, they might only succeed in making those whose views

they condemn close their ears with ever greater determination not to hear what their critics have got to say. So, like the little girl who prayed to God to make all good people nice and all nice people good, we would pray that all devout people in our Church should come to have true knowledge of the meaning of the Gospel for our day and generation and

that the people who are beginning to gain this knowledge should be committed to make it creative or even revolutionary within the life of the communities they belong to. For, only such a possibility of transformation can give us hope for the future as we stand at the gate of another new year for our Church.

Our Church

P. SOLOMON, *Moderator*

September 27th is an important day in the life of the Church of South India and we always make a point of observing it in a fitting manner in our congregations, in town and village alike. We arrange special services and offer our thanks to God for the wide Christian fellowship we enjoy in the C.S.I. and also with the universal Church as the result of our Union. Public meetings are usually arranged in towns and villages and at these we review the life of our Church in our own land and her influence on Union schemes which are being discussed between Protestant Churches in other parts of the world.

Last year was a special year for the C.S.I., for with the completion of twenty-one years she attained her majority. There was a great effort on the part of the friends of the C.S.I. in the United Kingdom to celebrate the anniversary in a special way to mark this point. God our Heavenly Father has graciously guided the life of the Church through thick and thin during these twenty-one years. It has not been an easy task for the C.S.I. to adjust her life to the rapidly changing political and social situations in the country. She faced many threats and dangers. This is not something strange in the life of the Church but something which was expected. The struggle will continue as long as Satan is at work in the world but we know that the Lord of the Church finally gives her victory. Our duty as members of the Church is to be watchful and prayerful so that we may not fall a prey to Satan.

‘Stay awake and pray that you may be spared the test’.

Twenty-one years is not a long period in the history of a Church, and we have a long way to go to achieve our cherished goal in coming together, namely the evangelisation of our country. Under the C.S.I. Board of Mission and Evangelism the evangelistic work and its various methods of approach are being coordinated and shared, but we are not as yet able to work together as a Church in any new field within our country where there is a greater need for gospel work.

We have come together to live in Christian fellowship and to work together for the glory of God so that our life may be an effective witness to the love of Christ. It may be pointed out that there are still some Churches, especially in a few cities and towns, which are not able to come together for a common Christian worship and life together and are not in any way disturbed in maintaining their previous denominational differences. Our Christian witness among our non-Christian neighbours is greatly hindered by our frequent quarrels, litigations and law-suits over property and positions in the Church. We should be prepared to humble ourselves before God and repent of our pride and selfishness and open our hearts to the working of the Holy Spirit so that our hearts may be filled with His love and we may reflect in our daily lives something of the life of our Lord. We have yet to venture into new fields of witness and service in the country.

Though a beginning has been made in Our Church to

approach the intelligentsia of our country by cooperating with the C.I.S.R.S. and the Ecumenical Centre at Bangalore we have only touched its fringe. Similarly we have to give more attention to the rapidly growing urban and industrial areas of the country. We need specially trained personnel for such enterprises. The Synod is encouraging the dioceses in assisting them to train suitable men for this field of service.

In spite of its drawbacks the C.S.I., though young, is having a certain amount of influence on most of the union discussions in all parts of the world. It is said that there are about forty groups in different parts of the world having discussions on Church Union. The C.S.I. plan of union and its present life and example are a guide at such discussions. I was present last month, in Calcutta, at a meeting of the working committee of the negotiating committee of the Church of North India. I was greatly encouraged to know that the union of seven different Churches under the guidance of the Holy Spirit will probably be consummated in 1972. You may feel happy to know that the Church of North India will use, at its Inauguration, the C.S.I. Liturgy and also our service of Consecration for new bishops. The Synod executive and working committees frequently have to deal with requests from different parts of the world for permission to use the Liturgy or parts of it. I do hope that some of our C.S.I. Churches which have not yet become accustomed to using our C.S.I. Liturgy will begin to use it and to appreciate it more and more. Our Liturgy Committee is a very active one and it always works hard to produce most valuable Orders of Service. A recent publication is the Supplement to the Book of Common Worship. It is hoped that this will soon be translated into the regional languages for wider use in the C.S.I. The greatest need now is for simpler orders of service including the Holy Eucharist for our large semi-literate village congregations. The Liturgy Committee is aware of this and the regional language committees are already at work.

As a young Church we are able to experiment in a few things and set an example to the older Churches. At Uppsala I discovered, from facts and figures, that the C.S.I. is one of the Churches which is experimenting with success and benefit with an honorary ministry to supplement the paid ministry. The C.S.I. Order for Women is also attracting the attention of some of the older Churches in the West as well as that of some of the African and Asian Churches.

I should very much like to see in our Church administration, from local congregation to Synod level, representation given proportionately to laymen and women and also to youth. At the present time in our Church councils we see very few of them. Very often we find no representation from either youth or women in our pastorate committees and Church Councils. For the healthy growth of the Church we need to have the talents which God has given

to youth and women. For the better management of a home we depend so much on women and youth, but in the Church there is always a lurking hesitation in accepting them into councils. Similarly there is a reluctance, especially in the minds of present day youth, to always accept the leadership of the elders. This unhappy situation can be removed by bringing these two groups together in Church committees and councils. Mutual trust in one another and respect for one another's point of view will remove the suspicion and tension.

Very often we think and talk of the Church as being poor. I should like to think of our Church as strong and rich because there are a quarter of a million baptised people who have accepted the Lordship of Jesus Christ. If we are all revived and renewed, we are strong in every respect to witness and suffer for Christ and to serve the needy through Church institutions. May we all, at this twenty-second Anniversary Service, humbly confess our shortcomings and re-dedicate ourselves so that each one of us may be used of Him in the coming years.

A Layman looks at the CSI

T. Y. HARRIS, * *Trivandrum*

My acquaintance early in life with the clergy and laymen of various denominations created in me the great desire for the unity of the Christian Church. My heart was, therefore, filled with gratitude to God at the establishment of the C.S.I. in which Presbyterians, Congregationalists, Methodists and Anglicans came together into an organic union.

In India Christians form a small minority, but all the same Christian Education and Christian Ideals have so penetrated Indian Society that even the CONSTITUTION bears marks of the spirit of Christ.

The founders of the great Missions were led by the Holy Spirit to broadbase their activities. The London Missionary Society, for example, adopted the proclamation of the Glorious Gospel of Christ, *as the fundamental principle* leaving organisation to the will of the people who come into the fold. The Churches were accordingly ready to join the S.I.U.C. in 1908; and one more generation passed before the larger union of the C.S.I. could be achieved and a period of 30 years has been wisely allowed for the C.S.I. to get full-fledged. All concerned realised that there was no need to perpetuate the historic divisions of Western denominationalism. The time is now ripe for a union among the churches of North India. Our Lord's Prayer, *Ut Omnes Unum Sint*, is getting rapidly fulfilled in this century. And it is a remarkable fact that other churches are also growing into fellowship with the CSI and there is already a great deal of co-operation in matters of common interest in friendly ecumenism in a world torn asunder by secular, materialistic and agnostic tendencies.

Let us examine a few matters regarding the losses and gains by the establishment of the United Church.

Constitutional Bishop

In the establishment of the order of Constitutional Bishops there is much greater scope for the co-operation of the Clergy and lay-people in a democratic set up. The success of the C.S.I. will consist in the achievement of willing co-operation of the Clergy and Laity. The overall authority of the Bishop should not be questioned. He will be the FATHER of the Diocese. This level of co-operation of the Clergy and laity is only slowly being reached.

Materialistic tendencies

The materialistic tendencies of the world have their influence on secular India and this seems to have repercussions on the church as well. The remedy for this is prayer-filled life for every one and the constitution of

prayer groups among the old and the young. This will become possible if the day opens with the devoted reading of the Bible and deriving therefrom God's message for the daily transactions of life. Daily reading cards can be a help to so many people, but how many people use them?

Constitution

In the organisation of the C.S.I. there is a happy blending of various traditions. While the general framework consisting of clergy, elders and the general congregation is uniform, there is considerable variety in the details of the organisation and rites of the various dioceses. The Constitution of the C.S.I. is the guide for the constitution of each diocese and when there is any conflict between the two it is a healthy arrangement that the constitution of the C.S.I. shall prevail.

Faith

The articles of Faith have been carefully chosen by devoted servants of Christ; and the Apostles' Creed and Nicene Creed which are accepted by the C.S.I. are those which have had the acceptance of the early church and have been the articles of faith of practically all denominations. This has provided the scope for the easy entry of all denominations, being the substance of their belief, and has given a standing and security which are absolute needs. A careful analysis shows that the faith of the C.S.I. is firmly founded on the Bible.

Liturgy

This has been prepared after a careful study and collation of existing liturgies in the light of accepted belief by eminent scholars like Dr. J. R. Macphail and the result has won the acclamation of world opinion. The translation into the different languages of South India have also been done with care and minor improvements are still attempted as new editions are brought out. Alternative sections, collects, etc. promote variety and added appeal.

The Hymns and their translations used in the services are of special attraction. Indian lyrics are being used more and more and make a great appeal. The local songs and the songs of the church universal are a source of entrancing devotion.

The C.S.I. Liturgy is particularly helpful in bridging the gulf between the various sections of the church; and congregations which are not following the liturgy will do well to make it a point to adopt this.

* Mr. Harris is a retired educationist.

Witness

It is gratifying to note that the C.S.I. is making special effort in strengthening the life and witness of all its members. Its organisation of professional personnel for Christian fellowship and service is a venture fraught with many possibilities; in instance may be cited the Seminars of Engineers, Doctors, Lawyers and businessmen which are in the scheme. Evangelisation by laymen and by laypeople's organisations like the Home Mission in various dioceses have been particularly encouraged.

Youth

Youth all over the world show a sense of frustration and discontent. Their revolutionary ideas have repercussions on the church as well to some extent. The attention paid to youth work, the organisation of work among young people and channelling of their energies towards noble goals and social and religious service are particularly helpful. Student organisations among the boys and girls and men and women students is a field which prepares the way for the next generation.

Women's work

Women's work had been duly organised and is showing signs of progress. Women have taken their places side by side with men in teaching, medicine, commerce, industry, law and engineering, as well as in philanthropic and charitable institutions; and in the church women's fellowships and leadership and women's organisations have a real place. The C.S.I. Sisterhood has been functioning with credit. Women's activities are specially reported in every session of the Synod.

Theological Studies

The attention paid to Theological Colleges and other biblical institutions and starting a new College in Madurai during the current year are note-worthy.

General Education

Expansion of Christian Colleges and Schools, and medical and nursing studies, as also agricultural and technical education continues to be a strength to the churches and a real service to the nation.

Christian Literature

Diocesan Magazines and the *Churchman*, which is the official magazine of the C.S.I., play their part with success. Books, pamphlets, tracts with good illustrations go a long way in Christian service and Colporteurage. The distribution of the gospels rescues many people in distress.

A proposal for a Bible in present-day language as a common effort of all denominations is sometimes heard of. This, if it is seriously moved, will have to be considered in all its aspects by men of real dedication and scholarship.

The audio-visual field has been attended to, but much fuller use should be made. A comparison of our efforts with the cinema shows in the cities and villages will show how much the latter are capturing the minds of the young. We should make fuller use of audio-visual aids. More use can be made of the radio in bringing Christian songs and the Christian message to the public.

Unemployment

The unemployed need a revaluation of existing facilities. The attempt of the C.S.I. in encouraging agriculture, helping to develop unused areas, provision of opportunities to the handicapped, attempts at provision of labour and accommodation, helping in the provision of hostels and boarding homes, charitable institutions like orphanages, etc. are highly commendable.

Finance

The Finances of the dioceses are strengthened and stabilised on account of the overall influence of the C.S.I. The Finance of the C.S.I. as such are on a sound basis and some of the suggestions of the Finance Committee like the provision of pension fund meet a real need.

Leisure

While the cry for work for the unemployed is increasing apace, the proper use of leisure by the employed is going to be a major problem in the world and the C.S.I. has to take the lead in its solution in our area, suggesting suitable means for the use of leisure. In the field of sports and of the newspaper leadership should be recaptured. Guidance for the aesthetic arts, kitchen gardens, horticulture, etc. is part of the responsibility of the church.

Conclusion

We have yet to conquer regionalism, undue canvassing in church elections, warping self-seeking, caste prejudice and distrust. Reform of the character of individuals, groups and organisations in the true spirit of Christ resulting in a more fully integrated Church ready to serve and to sacrifice will be the greatest miracle of the modern age. Our ultimate success will depend on our firm conviction of the universality of the love of Christ.

'Love, so amazing, so divine,

Demands my soul, my life, my all'.

The Rural Congregation in the Church of South India

B. PRABHUDAS, *Presbyter, Dornakal Diocese*

For one who has spent nearly a quarter of a century in the villages as a Pastor and has had associations with the life and work of the rural Christians in six different revenue districts of Andhra Pradesh stretching into two of the big C.S.I. Dioceses it is not very difficult to write on this subject in general, but the subject is so vast that it is impossible for any one to give an accurate and acceptable picture of the rural congregations in the whole of the Church of South India.

According to the latest reports, the C.S.I. has a Christian population of 12,60,164 in 15 Dioceses including Jaffna in

Ceylon. These are grouped into 8,304 Congregations in 916 Pastorates. It is difficult to say exactly how many of these Congregations are rural in character and content. We can however assume without doubt that at least 95% of them are purely rural and others semi-urban and urban. They are found in the four Southern States and speak four different languages; they differ from one another in their racial, cultural, linguistic, social, educational, economic, religious and caste back-grounds. Some are old; others young. The oldest are in Kerala and the youngest in Dornakal and Medak Dioceses. Some are much more

Church-minded than others; some are more educated and forward than others; members of some congregations readily offer for the Christian ministry and go out into the unfamiliar regions as missionaries while others are content to remain where they are. Some are alert to the changing patterns of the church and strive to achieve self-support and self-government while others are indifferent and often afraid of managing their own affairs without the church-paid worker.

The Diocese to which I belong consists of 129,672 Christians in 973 congregations of 53 Pastorates. There are hardly 20 urban congregations in the whole of the Diocese. It is therefore admittedly 98% rural. It is one of the mass movement areas and, therefore, it is but natural to find at least four types of Christians in its four Group Church Councils, i.e., Christians who have come into the church because of spiritual, secular, social and natal influences which are the generally accepted motives. What do we expect of these mixed groups of village Christians?

Undoubtedly the non-Christian background from which they came into the Church has its hold on them. Nearly 87% of them are illiterates; most of them are ignorant; conversions from the caste and out-caste communities are taking place at the rate of at least 2,500 persons a year; these are on the whole poor and needy. Superstition still holds sway in their lives; under the outward appearance of Christianity there is much that is unchristian; at times of birth and death, in the crises of sickness and epidemics the old evils of sorcery, witchcraft and sacrifice are not altogether absent. Poverty and unemployment take the promising youth away from their villages to distant industrial areas making the rural congregations empty and barren. Hundreds of poverty-stricken and unshepherded folk become a prey to the enticement, and sheep-stealing activities of the Priests of other Churches in the adjoining villages. Those who are left without proper teaching and nurture yield to the Aryasamajist influences and Hindu propaganda. They lack credal knowledge; they have no proper places of worship; mixed marriages create problems not too easy to solve. Those who are disappointed with the church or Pastor for caring too little for them spiritually and materially tend to relapse into Hinduism. Calling oneself 'Harijan' or assuming a Hindu name is in certain places common for the sake of material benefit or position or scholarships from the Government although these are partial and temporary lapses not leading to renouncing the Christian faith. Some

times Christians are tempted by their Hindu relatives and neighbours to participate in their festivals, Jatras (annual pilgrimages to Hindu shrines), etc.

The brighter side of the rural congregation is in the very life and witness of some of its members. We have scores of examples of genuine converts who, in the midst of tempting offers by their neighbours to renounce their new faith, physical violence, threats, persecutions and persuasions, remain unshaken in their faith and loyalty to Christ. Simple village Christian labourers are transforming the lives of their bitterest enemies and creating in them a desire for a holier and purer faith. The Christian movement in villages has been a spiritual ferment and stimulus to Hindu society. At the time of epidemics we are astounded at the bold stand taken by some out-caste Christians against their own landlords refusing to participate in their pujas to the angry gods. The rural congregations are the very life of the whole church and the backbone of our country. They supply more than 90% of the clergy to the church and workers for the institutions. The urban congregations get most of their members from the rural ones. Many full-time paid workers and voluntary workers are from villages. In fact the source of the Indian leadership of the church is the rural areas.

We are thus challenged by the problems, needs, strength and weaknesses of our rural congregations. We rejoice at their achievements. We however must admit that they are very much neglected today. The church must awaken to their needs. There should be no hesitation about ministering to temporal needs in addition to the spiritual concerns; more adequate provision for Christian leadership will be more fruitful. Voluntary workers within the congregations must be raised with sympathy and concern; training of village clergy is another urgent task today; efforts must be made to mobilise the services of educated men and women wherever possible. The desperately poor, weak, ignorant and oppressed people may not support their own Pastor fully in the near future but they must be educated to become self-supporting. Where necessary dedicated men and women must be trained as is done in Dornakal and Krishna-Godavary Dioceses for work in the extension areas. This is our burden and therefore let us answer the echo of an inner voice that John Wesley of Methodism once heard and answered—'Go not to those who need you but to those who need you most'.

Problems of the Village Churches

SAM PONNAYYA,* *Muttathur Diocese of Madras*

In India 82% of the people live in villages. It is true with the Church also. It is primarily a rural Church. According to the census of 1961, Christians in India number 10,726,350. The population has increased still more now. Since Independence the Christian population has grown little more than 30%. It ranks third after Hindus and Muslims, leaving behind Sikhs, Buddhists, Jains and Parsees.

The Church in India is a growing Church and it is natural that the problems also grow. Many of the rural Christians are poor and landless. They have to work under the Hindu landlords whose influence on them is not negligible. The majority of the Christians have come from Hinduism and their relations are still Hindus. Since they are not expected to live as a separate community as the Muslims do, they are still governed by the Hindu customs

and manners. Fixing dates and times for wedding is based on Hindu customs and sometimes the presbyter would be called to solemnise marriages in four or five villages on the same day and at the same time—because it is an auspicious day and hour!

Democracy has no meaning in the villages. Untouchability is still practised in many villages. Caste distinction and communal feelings flare up during the time of elections. Christians are losing their representation on the Panchayat Boards. They are merely voters and not representatives. When they don't get a place in the Panchayat Boards, they turn to the Church for a place. So election to the pastorate committee resembles that to the Panchayat. The same methods are adopted in Church elections. The Church in the village has become a place of questions and counter

* The Rev. Sam Ponnayya is in charge of the Village Establishments and Congregations at Muttathur.—Ed.

questions. We often hear not the 'voice' of the people but 'noise' at our Church meetings.

The word Democracy is often used in terms of the Church. In democracy people choose a leader who, in turn, is at the mercy of the voters. But in the Church the head who is Christ is not chosen or elected by us. He said, 'You did not choose me, I chose you and appointed you.' (St. John 15:16).

Modern young men who are prepared to dare and act do not come forward to take up the clerical ministry because the Church set-up is such that there is not much freedom to serve.

The village Church seems to stand on two legs, namely the Diocesan School and foreign help. If one was removed, it appears as though the village Church would collapse in many villages. The Church is built around the school and the teacher. The village Christian is not interested in the maintenance of the school as he still thinks it is a 'mission school'. The 'church' has not taken the place of the 'mission' yet.

The Christian teacher was a leader of the village. People looked for his guidance and leadership. It is no longer the case. He regards himself as a servant of the Government. By his service he feels he is showing a kindness to the Church. The Seminaries are not functioning as it is difficult to find teachers who are willing to undergo theological training. Within ten years' time, we won't have seminary-trained teachers to lead the village Church.

Christian children are not educated in their village surroundings. Unless they get through in the examinations and get proper training, they return to the village and become a problem to the Church. They become unfit for the village life owing to their ideas of false prestige. What we require more is hostels for Christian children to give proper Christian nurture. It is unfortunate that much of the foreign money is spent on Institutions established in cities and towns.

Many of the village Christians are lost when they migrate to the cities. Owing to their low economic standard they do not identify themselves with any Church. So when a Church is organised, a slum Church is established for them. Some of them who become members of the Church begin to imitate the well-to-do Christians. Extravagance on the part of the Christians is a curse on the Church. Jesus not only lived a simple life but also demanded simplicity from His followers.

The attitude of the government adds fuel to the fire. Certain privileges are denied to the backward Christians. In the secular State, where all religions are given equal status, people are still discriminated against on the basis of religion and caste. The government should realise that change of one's religion does not change one's economic status. The present attitude of the government perpetuates caste system which is against the very principle enshrined

in our constitution. Even for the little help available with the government one has frequently to bribe heavily the people concerned.

So the village Christians turn to the Church for material help. The pastors become 'Block Development Officers' to help them. Jesus was the pioneer of life. He related both body and soul together in His ministry. I had the privilege of meeting Acharya Vinobaji who said, 'Much of the problems would be solved, if people come forward to share what they have'. The day of Pentecost should dawn on the Church in India.

Archbishop William Temple said, 'Christianity is the most materialistic religion in the world'. The rural Church requires a lot of material aid. Relief work, granting of scholarships, etc. cannot solve all our problems. The urban Church should think more of the rural Church from which it came into existence. The rural and urban Churches cannot be independent of one another. They have to be interdependent as they are parts of the body of Christ.

Our fellow Christians in the Western countries have helped us so much that we cannot but be grateful. We are expected to do the same thing. We find in the New Testament that the daughter Churches raised funds to help the mother Church, i.e. Jerusalem, when it faced famine. Even if we cannot help our mother Church in the West, we should at least take care of ourselves.

The Central payment system for presbyters is a successful venture in the Diocese of Madras. Each Church contributes 56% of its total income to the Diocese which takes care of the salary of all the presbyters in the Diocese. The presbyters can be posted to any pastorate. A rural pastorate which cannot pay a well-educated and able presbyter can still have one for strategic reasons as his salary is taken care of by the Diocese. It is a system by which stronger Churches come to the help of weaker Churches. All for each and each for all is the underlying spirit in this scheme. Training of village leaders to take care of the Church is another commendable thing.

While emphasising the need for training laymen for the village Church, Bishop Newbigin rightly reminded us in a presbyters' meeting that some Christians leave the Church to join sectarian groups for two reasons: (1) No proper pastoral care. It is true to say that 'a house visiting pastor will have a Church going congregation'. (2) No life in the worship service in our Churches. A special liturgy should be prepared for the village Church which should be inspiring on the basis of Carnatic or Indian music. Needless to say that our Church buildings should be of Indian style.

The problem in the village Church is of course economic, but it is not merely that. It is primarily a spiritual problem. We have to agree with Dr. Karl Barth who said, 'The best solution to all the problems is that "Christians should live as Christians"'.

1. Asian Christian Service and Vietnam Christian Service

2. United Church Board Schools in Turkey—Request for Teachers.

The CSI Synod has recently received requests for Indians for Christian Service in East Asian Countries and for teachers in Turkey. Full information and forms of application, etc. are sent to the bishops of the CSI dioceses. Those who wish to apply are requested to get the information from the bishops of their dioceses and send their applications through them.

The addresses are as follows :—

For No. 1. REV. H. L. PERKINS
24, Foxal Street
Elanora Heights, 2101
N. S. W. Australia.

For No. 2. MR. RICHARD E. MAYNARD
Amerikan Bord Heyeti
P. K. 142, Istanbul, Turkey.

Urban Congregation as a Church

J. R. MUTHYALU, Chaplain, St. Mary's Church, Machilipatnam

It is a Sunday—an ordinary Sunday too. Yet different from all the days of the week—especially for a Christian. The Church bell rings. The previous night the illuminated Cross on the Church tower had announced that the Sacrament was to be celebrated that day. Slowly people of all ages walk in. More people enter—some in cars, and some by rickshaws and cycles. A few hired vans fully loaded also follow. Here and there, standing under the shady trees, are a few groups of people exchanging ordinary bits of news. Gradually the Church is filled. Here and there are a few seats waiting for the late comers. The Choir, too, is ready. The old organ booms the music and the service of worship begins in English to satisfy the needs of people of various tongues gathered there. Quite often there are people of other countries too. Some come to stay for a period of time and some are passing through and are there for that day. There are some who would have loved to be there had duty not forced them to be out. Of course the Pastor knows about them and their shift duties. He knows a few others, too, who made their last appearance at Christmas time or on some family occasion and would appear again only on such another occasion.

The service is carried on by only one ordained minister but throughout he is helped by several members of the Congregation. There is the Organist who has trained the Choir. The Choir members themselves are employees at various Offices. There are the Church Wardens, lay readers, and Secretaries of various Church activity groups who at the end of the service would meet the newcomers, greet the old ones and try their best to make every one feel the 'oneness' of a Christian family.

While the Service is on there is a special Children's Service simultaneously conducted by a few members of the Women's Fellowship and Youth group. After the Service the Minister is at the main entrance of the Church to greet and to shake hands with every worshipper. A few stand by to have a word with the 'Padre'. Though 'a cup of tea' is served quite a number 'shy off' and leave.

This is the time when the Pastor has to try his best to catch this one and that one for some errand or a task to be done or some new responsibility to be given. After an hour or so the congregation has left. Every one lost to each other, into a world of their own, only to meet again the following week.

This is the picture of an urban Church on a Sunday morning. Here the Congregation that attend the Service are people who live quite a long distance from the Church. Unlike as in a big city here there are only one or two such Churches they can attend. There are not many facilities for conveyance. So, for a number of them it is quite an effort to attend a Service of Worship. Some can attend at the most one service in a month. Yet these are the people that long to occupy a pew in the Church, either because they have felt the need for a spiritual inspiration in their daily and weekly toil or because they have felt the 'loneliness' of being a nobody in a big colony or office and need to feel the 'oneness' experienced in a Church Service of Worship.

So far it is quite a good and decent side of this sort of congregation. Firstly they gather 'to look upwards to God' to fill them, secondly 'to look inwards' at their own selves in retrospect. But the third attitude needed by them which is 'to look outwards' and see if they can be of a help to others and can join the missionary activity of the Church is quite often lacking in this kind of an urban congregation.

Yet neither can we forget the 'Church committee' and the other active and voluntary helpers and lay readers who do help in the activities of the Church. But often it has been discovered that it is the 'shy member' outside this circle that can raise his hand to do a bit of active service when a need arises in the Church.

If the Pastor of the congregation can bear these points at the back of his mind he can help his congregation to grow up as a real living witness of the Church. He should know his sheep by name. There should be a personal contact with each and every member. The relationship should be such that they are made to feel that they can run to their Pastor with their problems and perplexities to 'unburden' themselves. In this matter pastoral visits would help to a certain extent. But more is achieved when the members themselves can visit the Parsonage where they are received heartily and are entertained. For this a Pastor should appoint certain days and times when it is known that he could be definitely found at home.

The next great need is to form small weekly prayer groups of families in different parts of the town or in colonies. Here all the Christians of different traditions and denominations do join. If the Pastor could fit in his visit at one of these prayer meetings it would be greatly appreciated, and quite often any personality problem that may arise among the leaders could be wiped off. I must add a word to remind that there must and should be an understanding between the Pastors themselves of different denominations. Small groups of Christians gathered separately in various nooks and corners of one small colony could only be a meaningless witness to Christ the Saviour of all mankind.

It is not just enough if the Pastor knows his members and *vice-versa*. It is very important that the members should know each other. In a congregation like this there is little scope for personal grudges and petty jealousies that exist in smaller and age-long congregations. On the other hand there is a tendency of growing into a state of not being able 'to see or hear' others. To avoid this the Pastor should create opportunities for the members to enter into each others' lives and interests. For this 'The Church News Sheet' with items for intercessions and thanksgiving would be of a help and so also small retreats, socials and congregational picnics.

Nevertheless the Pastor is confronted with the usual handicaps of lack of time, money and facilities for travel. Quite often he is like a teacher in an over crowded class room of the present day, with little time to pay any individual attention to his wards. Lastly quite often he is obliged to meet the spiritual needs of men and women whose background of life is in no way similar to his own or within his understanding. At those moments one cannot but go back to the Feet of the Master of all situations and remain 'poor in spirit'.

These few points I could put down as I reminisced on my twelve-year stay with an urban congregation of the fast growing industrial town of Visakhapatnam. But as I close this I cannot but bring to my memory the strange remark made by an American gentleman on the eve of his departure. He used to join the worship with the smaller of the congregations of the two Churches. His remark was that he liked worshipping with fewer members to help him feel the 'one-ness' of a Christian family and it helped him to share the joys and sorrows of that group. How true it is!!

En Route to Union, Tirunelveli Diocese

D. S. GEORGE MULLER,* *Sawyerpuram.*

One of the dioceses least affected by the coming into being of the Church of South India, Tirunelveli has been all the same an earnest pupil, willing to learn, though rather slowly, from its neighbours. In one respect the diocese has been singularly blessed. It has been spared all the bickerings—territorial, doctrinal, legal and financial—incidental to dioceses where churches of different traditions got merged; and it has been left free to grow in its own way, gradually imbibing all that is good in the new united Church.

The impact of the momentous Union came to be slowly felt as representatives of the Diocese attending meetings of the Synod and its Committees had opportunities to meet leaders of dioceses with different traditions in worship. Visits from bishops of other Dioceses of the C.S.I. became frequent. All these helped to remind us that we had been knit into a new and much wider Church.

When the country became independent in 1947 the Diocese had its last missionary Bishop—Bishop Selwyn. But he had so much identified himself with the aspirations of the Indian people, and was so much beloved in every Indian Christian home, that there was hardly any thought of going in for an Indian Bishop merely for the sake of 'Indianising' the Church. However, with the retirement of Bishop Selwyn, Tirunelveli rejoiced at being able to elect an Indian Bishop—Bishop Jebaraj. Born and bred in this Diocese, Bishop Jebaraj has an intimate knowledge of his extensive see; and the many-sided growth of the Tirunelveli Church during the last 16 years is not a little due to the prayerful interest of the Bishop in every phase of its work and witness.

Evangelistic Work, which had always been given due importance in this Diocese, has received a new impetus during the time of Bishop Jebaraj. The Bishop has given a personal lead in this direction and has been exhorting every Church to engage in some evangelistic effort. Accordingly almost every Circle in the relatively progressive South and Mid-Church Council areas has adopted one Pastorate in the North Church Council area for intense evangelistic effort. Groups of men and women periodically visit their 'field', and camp there for a couple of days, doing gospel work in co-operation with the local presbyter and catechists. This method has brought to the Churches an awareness of their responsibility to spread the Message of Christ to their brethren who have not yet heard it. An Annual Week of Witness is observed by every Circle, and on every full moon night each parish arranges for some men and women to visit some neighbouring non-Christian village and preach the Gospel. On all these occasions thousands of Gospel portions are sold and tracts distributed.

In addition, a full-time *Diocesan Evangelistic Band* is working throughout the year, camping for twenty days in some predominantly non-Christian villages and preaching the Gospel through music recitals, magic lantern talks and individual conversations. Aware of its missionary responsibility, the Diocese has been placing one of its senior clergymen at the disposal of the Indian Missionary Society as its General Secretary. It has also spared the services of the Rev. J. T. Paul Monickam to the C.S.I. Board of Missions for work as its missionary in Thailand.

The Diocese has always been awake to the deepening of the spiritual lives of the individuals composing it as the main function of the Church. Conventions and Revival Meet-

ings can be seen held in several important centres at all times in the year, drawing huge gatherings. The visit to India by Dr. Billy Graham in 1956 was availed of by the Diocese, which invited him to hold revival meetings at Palayamkottai. Another frequent visitor to the Diocese has been Dr. Stanley Jones, who has every time made a great impression on the non-Christian intelligentsia around us.

With its coming into the Church of South India some fresh springs have poured into the Diocese, and we have been led to some 'fresh woods and pastures new'. Emphasis is being laid on certain phases of work already done in this Diocese, and there has been the initiation of some new types of work as well. For instance, *Cottage Prayer Meetings* were not unknown in our villages. But they were now extended to towns like Palayamkottai and Tuticorin. These have strengthened the Christian fellowship and deepened the Christian life among our congregations.

One area of work in the Church that has seen some re-orientation since the formation of the C.S.I. is that among women. Mothers' Union came into existence in the Diocese in 1921, and got itself firmly rooted in almost every parish, with nearly 500 branches comprising 14,000 members in all. In September 1961 it became transformed as the *Women's Fellowship*, thus falling in line with women's groups in other dioceses of the C.S.I. Every year an Annual Conference for representatives from the several local Unions is held and a Retreat for the Women Workers. A Quarterly Magazine is printed for the use of the members of the Women's Fellowship.

A significant development of work among women was the opening of a *Women Workers' Training Centre* at Nagalapuram with the object of 'training, refreshing and re-inspiring the Women Evangelistic Workers—both paid and mainly voluntary—and through them to build ideal Christian homes in the Villages and carry out systematic Gospel work throughout the Diocese, and to help those who are otherwise employed to be Christian witnesses in their own sphere of work'. The Centre shows great promise. Short Training Courses (lasting 10 days) and Long Training Courses (lasting 10 weeks) are conducted here.

Mention may also be made here of an Annual Retreat for wives of all Clergymen in the Diocese arranged since 1955 by the Bishop's wife. It has been found to be a valuable reminder of the role that wives of clergymen have to play in the parishes.

One valuable piece of work which has received considerable emphasis since the Union has been that done among the youth. The various scattered *Youth Groups* have been knit together for concerted plan and action. One Presbyter has been made the Diocesan Youth Work Secretary to visit parishes and help start Youth Groups. The Youth for Christ Movement has valuably supplemented the Youth Work done within the Diocese, and has got very live branches in many of our Schools and Colleges.

The C.S.I. has also urged the Dioceses to be alive to *social and economic concerns*. The Diocese appointed a full-time Rural Worker who did a good job in making the benefits of the Development Schemes of the Government available to many of our backward Christian villages. Several Adult Education Centres were opened. Fire and Famine Relief was organised, where necessary, from funds made available by the Government or the National

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Christian Council. Centres for giving instruction in weaving, basket-making and tailoring were set up in certain villages.

The one institution in the Diocese to be significantly transformed since the Union was its Theological College—which became the seat of Theological training for all Tamil-speaking Dioceses in C.S.I. Recently, however, it was moved to Arasaradi, Madurai as a joint effort in theological education with the Lutherans.

For many in the Diocese the Church of South India came to have some reality only when its Synod chose to have its Seventh Session at Palayamkottai in January 1962.

While coming into the Union has brought a wider vision and added new dimensions to several undertakings of the Church, the traditional activities again have been maintained and strengthened. One of these is education. Rightly or wrongly the Diocese has clung to its schools as strategic centres of Christian influence; and today, dotted, all over the Diocese there are 617 Elementary Schools, 27 High Schools, and 4 Training Schools. Many of these have sprung up with local initiative during the last two decades, and every school is well knit into the life of the local Church, each having a concern for the other. To the two premier Colleges at Palayamkottai—St. John's and Sarah Tucker—have been added in recent years Pope's College at Sawyer-

puram and Margoschis College at Nazareth. The century-old Art Industrial School at Nazareth has been given a new orientation and, with liberal aid from World Council of Churches, much sophisticated machinery has been obtained.

Another traditional activity of the church is Medical Evangelism. Of the 5 Diocesan Hospitals St. Luke's at Nazareth has shown phenomenal growth in recent years, and out of it has developed the Leprosorium at Peikulam.

When the Diocese plumped for Union there were not Jeremiahs wanting who forecast the freezing of all grants from Overseas Missionary Societies. But both the C.M.S. and S.P.G. have continued to be magnanimous and the shortfalls in their grants have been considerably made good through the C.S.I. Aid Fund. The gradual and inevitable dwindling of foreign grants has also been a spur to local giving which is steadily on the increase.

It only remains to examine to what extent Union has permeated the Diocese. Have all the congregations, for instance, taken to the C.S.I. orders of worship? For very long they roused only some curiosity. But an era of understanding may be said to have begun. It is wiser to leave it to time and the working of the Holy Spirit which alone can prepare the hearts of men to accept change in the interests of unity in the Church and the extension of God's Kingdom on earth.

Life and Growth of the S.K. Diocese, C.S.I.

L. A. NESSIAH, *Trivandrum*

The CSI was inaugurated on September 27th, 1947 after prolonged negotiations regarding Faith and Order as well as the Government of the Churches for nearly three decades. It was the natural outcome of the urge for Union, which the Indian churches found essential. The South Travancore Diocese was one of the 14 dioceses which emerged and the Rt. Rev. A. H. Legg became its first Bishop. This Diocese stretched from Cape Comorin in the south to Kallada river in the north and it was felt necessary to divide it into two dioceses. Accordingly the area under the Kerala Government consisting mostly of Malayalam-speaking people was constituted on 1st June 1959 into the South Kerala Diocese under Bishop Legg, while the Tamil area down to Cape Comorin became the Kanyakumari Diocese. Thus, while the CSI has completed more than 21 years, the South Kerala Diocese has just completed one decade. Its new Diocesan Constitution was introduced in 1961.

This decade has seen considerable reorganization. Two large Districts and small Circles under them have given way to the institution of 22 small Districts each with a District Chairman. Once a month all the District Chairmen and other ordained Ministers meet in conference in Trivandrum which is the seat of the Bishop. The unordained Ministers have their monthly conference and Bible class on another day in the month. The various Boards like the Pastoral Board, Education Board, Industries Board, Medical Board, Properties Board, Finance Committee, Women's Work Committee, Youth Work Committee, etc., meet periodically and their minutes come before the Diocesan Executive which meets three or four times a year. The Annual Diocesan Council considers matters of general policy and receives reports of the various departments of work.

During the decade the Diocese has witnessed the diminution in the number of Missionaries and the rapid Indianisation of the Government of the Diocese. Though the Diocese has been requesting the Home Board to send

Missionaries, there has been very little response to our request. Bishop A. H. Legg retired and returned to England in March 1966 and Bishop V. William succeeded him on 2nd July 1967.

The able and experienced Missionaries who were at the helm of affairs and guided the activities of the Diocese in various spheres have left us one by one and under Indian leadership the Diocese is now striving hard to achieve progress in all directions. Strong leadership is necessary to steer the Diocese in these difficult days. Self-support has been the goal of the Churches for a long time and it is only recently that the churches which have attained self-support have begun to realise that they too have some responsibility for the administration of the Diocese. More than twenty-five thousand rupees is given every year as grant towards the salary of the church workers and of this amount 90% is paid to workers in backward churches. The amount contributed by the churches towards the Central Fund is less than the grants disbursed. Hence there should be further increase in the giving of the churches.

Candidates returning after theological education in the U.T.C., Bangalore or in the Kerala United Theological Seminary, Trivandrum, are usually ordained after a period of probation and the present strength of the clergy in active service is sixty, whereas in 1959 it was only forty-three. Similarly there has been corresponding increase in the number of unordained workers. During the last decade the salaries of the church workers were revised twice in 1963 and 1967, and this necessitated the reassessment of the income of the churches also on both the occasions.

In December 1968 a training course for the Laity was held at Trivandrum. Prof. D. A. Thangasamy of St. John's College, Palayamkottai, Rev. R. K. Schnabel and Rev. Pothi Rajalu from the Madura Diocese addressed the leaders of the Diocese who attended the course, conducted Bible Classes and also led the discussions.

Apart from the Pastors and other paid full-time church workers there are nearly fifty volunteers who are conducting services in churches which are unable to support paid workers. The services of Rev. I. S. David, M.A., B.D., and Rev. B. Devanesan, L.Th. were lent to the Christian Mission Service, Puthenkada, and to the Church in Malaya for a term of years. The Silver Jubilee of the Kerala United Theological Seminary was celebrated in March 1969. The Most Rev. P. Solomon, Moderator of the CSI, presided over the public meeting attended by a large gathering of distinguished visitors.

The anti-CSI agitation has mostly disappeared after the court decisions and some members of the anti-groups at Chenkulom and Chathanoor have come back to our fold.

The Committee on Missions arranged one-day conferences for those interested in volunteer gospel work at Quilon and at Trivandrum. The evangelistic bands and individual volunteer workers are quite active in preaching the gospel and witnessing about Christ to non-Christians. The Home Missionary Society, the main evangelistic organ of the Diocese, is busy preaching the Word of God, constructing church buildings and establishing new causes. H.M.S. Churches that have attained 35 years are handed on to the Diocese. The World Neighbours render some help to two of our financially poor congregations.

Educational Institutions are helpful to the people. Ten years ago there were five Managers and a Corporate Manager but subsequently to satisfy Government requirements the posts of the managers had to be discontinued. The Upper Primary School at Parassala was upgraded into a Tamil High School and a Primary School was opened at Mulayara by the Education Board of the Diocese in June 1968. By providing additional machines, tools and other equipments the Technical Training School at Kodiyanoorkonam was improved. Efforts are being made to reconstruct the L.M.S. Wills Hostel as a modern hostel with all facilities.

Special attention has been paid to the transfer of the Diocesan Properties to the Church of South India Trust Association and the transfer has been effected. Compared to the area of landed property possessed by the Diocese, the income therefrom is insignificant. So the need for adopting special agricultural projects for protecting the properties and increasing the land income is very urgent.

Some of the branch hospitals of the South Kerala Medical Mission could not be properly run for want of qualified doctors. But qualified Doctors are now available and are being appointed. The Medical Board has decided to open

a new branch hospital at Nellikkakuzhi, a promising centre where our church is strong.

The Superintendent of the Embroidery Industry, Parassala, is now taking out the materials required for the workers from the central office and distributing them to the women workers in some of the villages 4 or 5 miles away, as an experimental measure. Though it is somewhat expensive, the women workers are helped to the extent that they could avoid travelling to the Centre to hand over the finished products and receive materials for work.

It is hoped that *Christava Deepika*, the Diocesan magazine will attain complete self-support before long. Efforts are being made to increase its circulation. The Work among the Young Committee is planning to start a Youth Magazine and open a Youth Centre at a convenient place. The appointment of an ordained minister as full-time Youth Worker has helped the further development of Youth Work in the Diocese. Week-end Training Courses for the Sunday School Teachers are regularly conducted at the District Centres according to programme 5 or 6 times every year. As usual Bible Classes were held at the Bible Schools at Parassala and Attingal and the Women's Work Committee organised Regional Conferences for the women of the Diocese.

The School for the Blind started at Varkala is satisfying a long felt need. So also the Balikamandirams opened at Quilon and Parassala. The Diocese is greatly indebted to the Bishop who by his untiring work was able to get adequate help for the above projects from West Germany.

The Christian College, Kattakada, started in 1965, is still continuing as a Junior College. This is the only College under the management of the Diocese and yet the resources of the Diocese are inadequate to purchase additional lands and put up buildings needed for upgrading the College. The future of the college depends largely on help from Charitable agencies in and outside the Diocese.

A Welfare Committee was constituted and some attempt was made to improve the economic conditions of the backward section of the church with the grant of over seventeen thousand rupees sanctioned by the L.M.S. Home Board, in response to our request. The efforts made in this direction did not bring encouraging results. A Diocesan Press on a small scale has been recently started and it is managed in co-operation with the Welfare Committee.

The Diocesan Hymn Book was revised and reprinted. The C.S.I. Malayalam Liturgy also was revised and reprinted for use in the Church Services.

The Diocese is functioning in the midst of the changes in this country. We pray God to enable us to function efficiently for the benefit and progress of the public in general and our churches in particular.

Christians and Nation-Building

(Concluded)

GEORGE JACOB, Kottayam

Reference has been made by me to two specific areas in which devoted Christians can make their distinctive contribution. I shall now spell out, in greater detail, the 'how' of the Christian Contribution to nation-building in these two spheres.

First, in the field of decision-making, Christians in positions of authority can bring in consistency in the treatment meted out to different people, no matter how greatly they may differ in their social status, and, more than that, in the influence and pressure which they will be able to bring to bear on the decision-maker. The United Nations

Congress on Crime and Delinquency held in London in August 1960 came to the finding that a number of cases of crime and delinquency can be traced back to the inconsistent behaviour of those in authority. These inconsistencies get more and more magnified as they travel down the line, until they appear to be so grossly unfair at the level of the persons affected by the decision.

Prior to the attainment of independence, the prevailing order in our country was feudal. The native states were feudal in the medieval sense of the term. Patronage was exercised not only by Rajas and Zamindars, but also by

officers. This feudal characteristic of doling out privileges to the favoured is continuing unabated in spite of 22 years of independence and a democratic constitution based on universal adult franchise. While, in pre-independence days, patronage was accepted as permissible, today it is regarded as illegitimate and grossly unfair. The sense of revolt brewing in the country is, in a considerable measure, the result of the loss of confidence among the people, and more so among the youth, in the sense of fairness of those who wield levers of power in governments, and even in universities.

Recently it was reported in the newspaper that the students of one of the leading medical colleges of the country went on a strike and forced the Vice-Chancellor of the university and the Principal of the Medical College to sign their resignations. The grievance of the students, as announced by them, was that the university examination results were grossly unfair, and that the careers of a large number of good students had been spoiled. We do not know the full facts of this case. But we know that there are professors and other academicians, in some of our colleges and universities, who will not hesitate to over-mark a favourite and under-mark some one else. There has been no sociological study to measure the depth of this malady. But, even if a small number of such men not only exist, but flourish, in universities, university autonomy and academic freedom and integrity do not appear to be particularly glamorous. In this particular case, if paper reports are to be relied upon, is it not ominous that the students did not look upon their vice-chancellor and principal as arbiters of the situation, but as being responsible for the malady?

I knew a Christian Professor in a Government Medical College whose name, when she was in service, was a byword for courage, integrity and fairness. A leading medical practitioner of that city, who was a member of the Com-

munist Party of India, once, in a conversation, referred to this Christian Professor as the most honest and incorruptible doctor in that city. She attended to her patients in the hospital in the order in which they came, and she invariably paid greater attention to a patient who had a more serious trouble, however humble she was, than to one suffering from a minor ailment, no matter from how high a social stratum she came.

A second sphere in which Christians can make a distinct contribution to nation-building is in fostering the spirit of mutual help, so essential for community development. Mutual help is the corner-stone of the Christian home. This mutual help springs from mutual love, and mutual love itself is the result of their love for their common Lord and Master. Dwight Eisenhower, the Republican candidate in the American Presidential election of 1952, in an election speech delivered in September 1952, made the following significant observations:—'It was part of the privilege into which I was born that my home was a religious home. My father and mother believed, that "the fear of God is the beginning of wisdom". The Bible was a daily and vital influence in their lives. They tried their best to instil its truths and its faith into their six sons... There was nothing unusual about the way my father and mother raised their sons and sent them forth into the world. That was the main way American parents had been doing clear back to the families at Plymouth and at Jamestown. The history of our country is inseparable from the history of such God-fearing families. In this fact we accept the explanation of the miracle of America.'

Let the spirit of mutual help grow and flourish in Christian homes. There can then be no doubt that from such God-fearing families this spirit will spread to the Church, to Christian institutions, and then on to the community—community, not in any sectarian sense, but the community in general.

The New CSI-Lutheran Seminary in Madurai

TOM GARRETT, *Arasaradi*

It cannot be said that the new Tamilnad Theological Seminary, to which the Lutherans have made their pilgrimage from Gurusala and the CSI from Tirumaraiyur, was launched with the same precision as was the American space ship on its journey to the moon. For one thing, the event had to be postponed from its originally intended date, 16th June to 9th July when it became clear that the launching pad in the form of buildings was far from ready for the venture. Even on this latter date visitors and the staff and students newly and somewhat precariously in residence had to pick their way between piles of building materials, and the sound of the workman's hammer is not likely to cease punctuating lectures and prayers until well on into the month of August. Until about the same time too we may expect electricity and water supply to be in a condition of unpredictable improvisation. The department of the Seminary nearest to normality in operation is the library, thanks to the tireless efforts of Margaret Harris, the Librarian, who also directs the training of the students' wives.

Maybe we shall look back later on and reflect that it was better to start off in this rather uncomfortable way than to have had everything that a seminary lecturer or student could desire handed to us on a golden plate. The very unfinished state of the campus has brought home to us as a challenge the truth that a venture of this sort cannot come into being ready made or fully fledged, but can only become

what its participants make it. It is far too soon to say precisely what that will be; for, like the Church as a whole, we are on a journey and indeed only at the beginning of it. But the cheerfulness and enthusiasm with which everyone has embarked upon the venture, in spite of initial inconveniences is doubtless a good presage for the future. After all, it is inherent in a minister's job, and therefore a salutary ingredient in his training, to put up with privations and exigencies, to make do with what he has got rather than to sigh for the more splendid facilities that he would like to have.

In the circumstances the opening ceremonies were inevitably in a minor key, with a more impressive reception to town and gown in Madurai and to visitors from the world at large projected in a few months' time, after the completion of the chapel and a general tidying up throughout the campus. On this earlier occasion the only signs of festivity were paper streamers above the platform in the auditorium and pots of crotons and other plants which had survived the journeys by lorry from Tirumaraiyur and Tranquebar. It was a joy, however, to welcome rather more visitors than we expected and not least to greet Dr. and Mrs. 'Bob' Zorn from Concordia Theological Seminary, Nagercoil. We hope that the friendships formed at inter-seminary conferences with them, their colleagues and their students will continue to grow in our new location. The Karur book van was enter-

prisingly on the spot and evidently did a more than satisfactory trade, among other items of sale being the Tranquebar Jubilee Edition of the Tamil Revised Bible.

The inaugural service was phrased in a literary style worthy of our arrival in this ancient and modern nursery of Tamil literary genius, though a style very different from that of the prayer books and Bibles used by the participating Churches. This was an indication of the need to explore the use of Tamil in teaching and preaching as well as in worship in a manner both in accord with modern cultural trends and yet not divorced from the life and worship of the Church, which is one of the tasks to which the Seminary must apply its attention.

It was a happy consequence of the postponement of the inauguration that we were able to have it on the anniversary of the landing of Ziegenbalg and Plütschau at Tranquebar in 1706. If it were not plagiarising the title of a well-known Anglican religious order we might well rename ourselves 'the Seminary of the Sacred Mission' in commemoration of this conjunction of anniversaries. Perhaps we shall find a mode of recording it in the dedication of the chapel when it is ready for worship. But whether we are thus reminded of it or not, the Church's mission to India, so bravely begun by these two German missionaries, must be the watchword of the training given here.

After an excellent lunch served in the common room of the

bachelors' hostel, which, like the auditorium in the main building, forms an intriguing hub to a nexus of structures proceeding from it like the spokes of a wheel, the members of the Governing Council had little respite before going to business for the afternoon. The Seminary very appropriately moved on after this to a quiet day conducted by Bishop Gnanadasan before the beginning of its regular round of lectures and other activities.

Those who had come to know and love the rural peace of Nazareth and Tranquebar may be sorry at being severed from their old haunts; but clearly our new location on the outskirts of a city opens to us many new doors of opportunity which were denied us in our previous remoteness from the larger centres of population. At the same time, any of us who, before we came here, thought of Madurai as a go-ahead centre of university and industrial life may well have been pleasantly amused and surprised, rather than regrettably disappointed, to encounter traffic jams caused by two herds of buffaloes meeting on the railway bridge or by processions of temple elephants through the bazaar. There is certainly quite a large part of Madurai which is only stepping very hesitantly into the second half of the twentieth century. Buses and taxis, hooting furiously, jostle with bullock carts and rickshaws in its streets. If our aim is to encounter modern India without losing touch with the India of age-long tradition we have certainly come to the right place in which to do so.

Christian Officers' Witness in the Armed Forces

B. M. KHOKHAR,* *Meerut*

Introduction

Team work is the essence of combat. Leadership is of vital importance in the armed forces because success or defeat in battle depends to a large extent on leaders. The question is, what part Christian Officers can play in the armed forces. How best can they witness to their Saviour, Lord, Master and Leader in their Units, Ships, and Headquarters?

Men of the armed forces of India belong to all religions and regions. They are a fully integrated and completely secular body of watchmen who guard our land, sea, and air. On account of the hazardous nature of their work in regions such as the snow-peaked mountains of NEFA, the arid and rugged valley of Ladakh, the hot desert of Rajasthan, the jungles of Nagaland and the mosquito ridden swamps of West Bengal, they are committed to work in close co-operation with each other.

Quite a large number of Christians in the armed forces belong to Andhra, Orissa, Tamil Nadu, Mysore, Kerala, Bihar, Assam and Nagaland. Men from the Southern States serve in the Madras Regiment and other Arms and Services. The Adivasi of Bihar and Orissa are recruited in the Bihar Regiment. In the Assam Regiment are Christians from Assam, Nagaland, Manipuri and Mizo Hills.

Denial of Employment

Christians living in the states of Punjab, U.P., Haryana, J. & K., H. P., Rajasthan, Gujarat, and the Union Territory of Delhi and Chandigarh are denied their right of equality of opportunity of employment guaranteed to them under Articles 15 and 16 of the Constitution. Why and how?

Christians are enrolled in the Corps of Engineers, Corps

of Signals, Army Supply Corps, Medical, Ordnance, EME, RVC, Pioneer Corps, etc. But, although the majority of the Infantry Regiments are drawn from Punjab, Haryana, Rajasthan, J. & K., H. P., U. P. and Hill areas, the Christians in these States are totally denied the right of recruitment in them. Even Harijans are not enrolled in them. For Example, Meerut is the home of four famous Infantry Regiments of our Army—the Punjab, The Sikh, The Sikh Light Infantry, the Dogra (my Regiment where I served over two decades); but not a single Christian combatant sepoy is enrolled in them.

The doors of these big distinguished Infantry Regiments which make the bulk of the biggest Arm of our Army, i.e. Infantry, are closed to them as was done by the British who made difference between the martial and non-martial classes. Practically the same system of recruitment continues which was in vogue before 1947. The recruitment is still based on religion, caste and restricted to certain privileged and commonly known martial classes. That is why there is more unemployment among Harijans and Christians living in north-western states. No Christian M.P. or organisation or individual has taken this issue up with the Central Government.

Merit

A fairly large number of Christians get into Army, Navy, and Air Force as officers on merit. Many have distinguished themselves in various operations and won gallantry awards. They have kept up the true traditions of Christian service, loyalty and devotion to duty.

To hold the President's commission is of some importance in life, but to hold the Lord's commission is of greater importance in this life and in the life to come. Many dedica-

*Lt. Col. B.M. Khokhar has retired from the Dogra Regiment.

ted Christian officers in the armed forces try to 'walk worthy of their vocation' as 'good soldiers of Jesus'. Their daily contact with their non-Christian comrades gives them a unique opportunity to set a Christian example in their work. On and off parade they can show through their work, through their life and their families what Christ means to them.

Example

'Nothing is so infectious as example,' wrote Charles Kingsley. Example is better than preaching. The modern man is least interested in preaching. He wants to see Jesus in the life and work of His followers. A soldier, or sailor or air-man is inclined to do hero-worship. He imitates his commander's good and bad qualities. He appreciates a Christian Officer's higher sense of duty, his moral and material honesty, and battle efficiency. On the contrary, when a Jawan sees around him so much political chaos, nepotism, corruption, favouritism and slothfulness, jobbery, floor crossing, language trouble, Centre-State rift, uneconomic policies, cry for linguistic states, naturally he feels depressed.

The honest and good officers are a beacon of light in this darkness. No amount of welfare or man management is of any good unless a commander or leader sets a good personal example. Here is where a dedicated Christian officer can perform a key role in his Unit or Ship or Headquarters.

Necessity

To play this key role the necessity was felt during the British Indian Army. An organisation known as the Officers, Christian Union (OCU) was started to work among the servicemen. Lt. Gen. Sir Arthur Smith, Deputy C-in-C, Indian Army, was its chairman.

The work of the Union is like dew which falls silently at night. Its members won't like to talk about it. Its tradition runs silently like a river.

With the change of conditions in the country it was deemed necessary to change the word 'Union' to 'Fellowship'. The Officers' Christian Fellowship (OCF) is international, inter-denominational and non-communal; and is open to all who believe in Jesus Christ as their Saviour, Leader and Teacher.

Letter to the Editor

THE CHURCH OF NORTH INDIA & ANGLICAN COMMUNION

Sir,

A Roman Catholic paper, *The New Leader*, in its issue of June 22, 1969, has published the photos of five Anglican Priests of the Nandyal Diocese who have joined the Roman Church in protest against the merger of the Nandyal Diocesan Churches with the newly-formed Church of North India. If one were to refresh one's memory of what happened when the Church of South India was formed some years ago, it might be recalled that the Nandyal Diocese would not agree to such merger. It was most unfortunate that the Anglicans of Nandyal were put in a cleft stick and forced to choose one of the new Churches. It is possible that between their personal convictions and the merger they had nothing else to choose. One does not know whether the Church of North India had provided for conscientious objections from individuals and Churches, giving them time for a period of thirty years, as was adopted in the Church of South India according to its Constitution so as to avoid a head-on clash between the die-hards and the union-minded. For it is not clear what the Church of North India would have done had the Anglicans once again protested *en bloc* against the Union. Perhaps they would have been cut off from financial resources if they were not already self-supporting.

It is not known whether the five priests who joined the Roman Church thought deeply over the alternatives, both as individuals and as leaders of their respective congregations, for the Holy Spirit to have directed them aright. For these were pastors in their own parishes. Some of them are reported to have been Deanery Chairmen, so that the joining of the Church of North India would not have disturbed their priesthood or their position. Being men with strong Anglican persuasions, it would have still been possible for them to hold on to their convictions and to stand by their flock also. Their ordination could not have been questioned. They could have carried on their work till their retirement, if only the local Diocesan Bishop and the Metropolitan Bishop of India had put them in the way. For it is unthinkable that, when religion promotes deep personal conviction and dialogue with God, Bishops

and their superiors would just choose to abandon their responsibility to the congregations under their charge as though they were merely animated chattel. Why these could not have made each of the churches under their charge self-sufficient as a prelude to their continued existence is not clear.

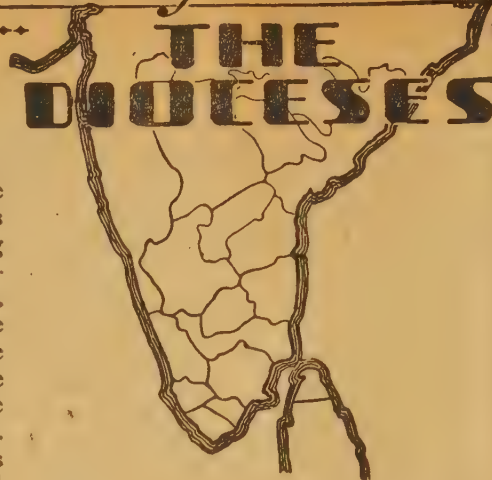
For the Anglican priests to leave their flock and their avowed duties, and join the Roman Church is tantamount to deserting one's post. These pastors who abandoned their charges seem to have had no effective faith in their Master, Jesus Christ, who said: 'He that is not with me is against me'. Had these five priests who had abdicated their charges stood together with other pastors who had felt strongly against the Union, they would have greatly strengthened the Anglican Church as a whole. They were sufficiently influential in their own churches. If, as Archbishop Angelo of the Roman Catholic Church says, the 'greatest sin of the age is not poverty, but unconcern', these five pastors who deserted their flock rightly deserve to be blamed for the unconcern they displayed for their flock while they forget their fiduciary role. They have also chosen to accept the church which the Anglican Communion has refused to accept for the past 400 years.

Since the Anglicans were given time till 1971 to explain the Union Scheme to their congregations, the period was opportune to all like-minded Anglican pastors to confer and to discuss how far the Union was defective in their estimation. The escapist and defeatist action that they resorted to was thoroughly short-sighted. Right guidance was perhaps lacking from the Anglican ecclesiastical dignitaries. The priests could have thrown their weight in the Diocesan Council instead of being yes-men.

One wonders what would happen to the wives and children of the five pastors who embraced the Roman Church. Are they to be baptized as Catholics? Will the Anglican priests be taken on as Roman Catholic priests and entrusted with parishes as part of the new ecumenical

(Continued on cover p. 3)

THE DOLESES



RAYALASEEMA

Adult Literacy Course—Gooty— 14th July to 1st August, 1969

Once again the Adult Literacy course for women, held annually in Gooty, is over and illiterate women are returning to their villages able to read and write—some to a greater extent than others. As one missionary remarked, when the church started this literacy programme many years ago it was ahead of its time and many villagers did not see the necessity of learning to read and write. Or rather, shall we say, the husbands did not see the need for them to send their wives to learn to read and write. But now the women are coming forward eagerly as the need for literacy in the world is catching up with the church's vision. When it was first started how many villagers had ever seen a bus or poster advertising a film? Now buses run to many of the outlying areas and travelling cinemas visit the larger villages. So the women have this incentive to learn to read—bus destinations, cinema advertisement, etc.—as well as the desire to read letters from their children now grown up and studying in distant colleges or working in far-away cities—again an unheard of or rare occurrence of the past days.

On the whole this year the women achieved more than in some other years, and only a very small percentage were incapable of learning more than the first few words in the book. Many quickly proceeded from the first Reader through other simple texts to their ultimate goal—reading the Bible. As I found when I was learning Telugu it was helpful to read lyrics from the Lyric book as the tunes were familiar (and to the Indians the words were well known once the first word was carefully spelt out). It was a thrill to see them carefully spell out the first few words, then quickly complete the verse as they realised they knew the lyric and what should come next. Going for a walk into the bazaar a group stopped to read the milestones—so this now means something to them as it directs the way to distant villages and cities, just as this first step in learning is a milestone in their lives pointing the way ahead to greater things. What we need now is people in the villages to encourage these new literates to read—and not to spoon-feed them, telling them answers before they have time to work them out for themselves.

As well as three reading sessions a day there were Bible studies and talks, singing and times of prayer, games and

dramas—plus all the opportunities for fellowship and rest, excursions to the fort and bazaar.

Each group of students (after the first few days they were sorted out into classes—new beginners up to advanced) put on a drama in the evenings. Once again we experimented with new forms of spontaneous drama. A Bible passage was studied, then the women, using no script but making up the story as they went along, gradually built up a drama. We were allowed only 3 practices of about 1 hour each in which to create our drama. Some groups chose to modernize a parable and put it in a modern Indian setting. In this way the Biblical parables were made to come alive and show their relevance to India today. One group did the Good Samaritan with 2 good Muslim women coming to the aid of a Christian woman who had been robbed of her necklace, earrings and money while on her way to the Adult Literacy Course in Gooty. As she lay dazed and wounded on the roadside 2 Christians passed by without helping as they were afraid for their own lives as the robbers might still be lurking nearby. The cook for the Course and her assistant were hurrying past with their vegetable baskets but could not stop as they had work to do; to get ready for all the women who would be coming to the Adult Literacy Course and so on, we know the outcome... Those who got most out of these dramas were undoubtedly the actresses as they played themselves into the roles of these various parts. It was hard for the producer to control the eagerness of the women as they adapted and renewed scenes each time they were run through. But one could feel that the parts were being lived through and were not simply 'acts' with no meaning. And is this not what we should be doing, making the Bible relevant for today?

In these and many other ways I am sure we are playing our part in the

advancement and uplift of our village Christians. I think of the text in 1 Corinthians 3 v. 6 where Paul says, 'I have planted, Apollos watered, but God gave the increase.' We can paraphrase it thus: The Gooty Adult Literacy Course planted, literate villagers watered but God gave the increase.' What we want more of are the literate villagers who will be willing to give a few minutes of their time to help these new literates, or to begin to teach new students. In this way adult literacy can and must spread.

E. S. W.

COIMBATORE

The Creche Nurses' Training Centre, Kotagiri

A few years ago, Miss Hilda Kitchen, whose work as Manager of Primary Schools took her into the tea and coffee estates, became aware of a need for well run crèches. She noticed two things in the schools. Either there were a number of under-school-age children sitting, crawling or crying in the classes, or the older children were absent from school. They were at home looking after the small children. In all the estates employing fifty or more women, there are crèches but they are not always well run. The minimum qualification for a crèche worker is at least a fortnight's experience in a hospital.

Also at this time another problem was arising—that of finding work for girls who had failed their S.S.L.C. or for those with limited educational qualifications. It was out of these two problems that a new idea was born. Why not provide a good training for girls of 8th Standard passed up to S.S.L.C. failed as Crèche Nurses? Miss Kitchen talked to many planters and managers of tea estates and interest was shown in this scheme. Many of them realized the value of a well run crèche. Happy children would mean happy mothers. Happy mothers would mean better work!

The next three matters to be considered were (1) where to have the Training Centre, (2) how to raise the money, and (3) staff.

The answer to the first question came very quickly. Kotagiri is in the midst of tea estates and there was an old school building which could be used as the residential hostel and training centre for a small number of students. Nearby there was room to build a model crèche.

Secondly how to raise the money? After many enquiries it was decided to

(Continued on cover page 3)

[SEPTEMBER 1969]



Zagorsk Conference Examines International Situation

Moscow, USSR, (EPS)
—Having adopted a series of resolutions on the international situations—particularly criticising Israel, the United States and West Germany—the Conference on Co-operation and Peace between peoples ended last Friday.

Sponsored by the Russian Orthodox Church, the four-day Conference meeting in Zagorsk outside the Soviet capital, brought together some 180 delegates from 25 Churches and religious groups (including Buddhist, Christian, Jewish and Moslem) in the Soviet Union and over 100 guests from 39 foreign countries.

EPS.

Black Manifesto Repudiated by U. S. Lutheran Church

Minneapolis, Minneosta, (EPS)—The American Lutheran Church repudiated the 'strong, coarse, inflammatory language' of the Black Manifesto authored by militant James Forman but pledged itself to an aggressive programme of 'help to solve the American problems of racism and poverty'.

The Church council of the 2.5 million-member Lutheran body said portions of the manifesto 'are filled with hate and advocate the overthrow of our government by violence and must therefore be condemned as seditious'.

The Church council recommended that pastors and leaders in the ALC's 5,000 congregations study the manifesto 'in the light of the need to be informed'.

Dr. Frederik A. Schiotz, ALC president, said Church headquarters here, have been besieged with telephone calls and letters from clergymen and laymen alike who threatened to withhold contributions to the Church's benevolence programme if the Church accedes to the manifesto demands.

EPS.

EACC Schedules Consultation with Conservative Evangelicals

Tokyo, (EPS)—A Consultation bringing together conservative evangelicals and other Christians in East Asia around the theme of 'Judgment and Hope in the Gospel' is announced for July 8-14, 1970 in Gotamba, Japan. Sponsoring the Consultation will be the East Asia Christian Conference (EACC), which is concerned about the widening gulf between these two groups of Christians.

Prof. Emerito P. Nacpil, a Filipino theologian now living in Singapore, is serving as Conference Secretary, and the Rev. Masanao Fujita, Pastor of the Hukusan Church in Tokyo, is chairing the local arrangements committee.

The 'Judgment and Hope' theme will be divided into three sub-themes; judgment in the Gospel of Jesus Christ: hope in the Gospel of Jesus Christ: the Church as a sign of judgment and hope. Within this context, special attention will be given to evangelism, social obedience, and human destiny and the end. These are three areas in which there is a marked difference of opinion between conservative evangelicals and other Christians.

'The purpose of the Consultation', said Mr. Nacpil, 'is to use the various theological positions within the Church in Asia to reach a deeper understanding of the Gospel with particular reference to judgment and hope'.

EPS.

Christian Schools in Pakistan Face Nationalization

Karachi, (EPS)—Several hundred Christian missionary schools face nationalization under a new plan announced here by the Pakistani government. The proposal to nationalize all Church schools is part of a detailed statement of over-all educational policy which has been published here to elicit public opinion.

EPS.

Theologians Join Talks on Human Organ Transplants

Madrid, (EPS)—Doctors, lawyers and theologians are attending the first international conference on human organ transplants here this week.

The doctors will discuss problems and techniques of transplanting human hearts, kidneys, lungs, livers, pancreas and intestines. Present will be pioneers in world transplant surgery such as South Africa's Dr. Christian Barnard and Dr. Denton Cooley of Houston, Texas. Two survivors of heart transplant operations are also attending: Pieter Smith and Father Jean Marie Boulogne.

Father Boulogne, a French Roman

Catholic Priest and theologian, will lead Anglican, Orthodox, Jewish, Evangelical and Roman Catholic theologians in discussing religious and moral aspects of transplant operations.

They will study the morality of possible transplants of male and female sex organs, and the position of religious groups who oppose transplants being carried out on Church people.

EPS.

Anglicans' 'No', Methodists' 'Yes' in Union Vote

London, (EPS)—The Anglican Church failed to get the votes needed to join the Methodists in the first stage of a plan for eventual union when they voted at a joint convocation here on Tuesday.

The two Churches meeting separately voted simultaneously on a plan which needed a 75 per cent majority to succeed.

It was passed in Birmingham by the Methodists who were holding their annual Conference. They voted 524 in support and 153 against: a majority of 77.4 per cent.

At Westminster the Anglicans voted 263 for and 116 against: 6 per cent short of the required majority. Five bishops voted against the union scheme: 38 voted in favour.

The Archbishop of Canterbury, Dr. Michael Ramsey, said immediately after the vote that the motion did not have the authority of the convocations and was lost.

Thus, after 13 years of discussions and five hours of debate with half-an-hour of silent prayer on Tuesday, the Anglicans who initiated the discussions with the Methodists failed to give their approval to the scheme.

But, in Birmingham, Dr. Harold Roberts who led the Methodists during the discussions said the Anglican vote was 'simply deferring' union between the two Churches.

Earlier in the day the Archbishop of Canterbury in a rousing appeal for a 'Yes' from the Anglicans warned against a second-best kind of vote that would only prolong the misery of Church politics.

He told reporters after the vote that he was sad and that ahead lay 'unhappiness and unprofitable discussions'. 'The vote is good enough to look forward to the same proposals being put forward in the not too distant future'.

EPS.



'THE VISIBLE KINGDOM OF CHRIST ON EARTH'

(A Religious Play)

By

A. J. ARANGADAN.

C. L. S., Bangalore, 60 pp., Rs. 2.

This is a little play that has come out of the conviction that the Church's 'presentation to the world of the person and character of Christ needs to be complemented from other traditions sanctioned by the word of God'. Accordingly Viswamitra, identified as one of the Magi, Paramahansa and one or two other sages of the Indian religious traditions are represented as meeting with John (Piriya Sishya), Paul (Sthānāpathy), Augustine and other saints of the Christian Church in the Hall of audience of the Divine King Christ during His reign of the millennium exchanging accounts of spiritual experiences and getting to know more and more of the 'riches of Christ'.

Writing a play to convey doctrinal truths is a most difficult undertaking and few have succeeded, if only because the zeal for doing it has seldom coincided with dramatic genius. The play under review is no exception. It has no dramatic interest and the dialogue is too obviously rigged up as a vehicle for expounding the insights of the author which, in themselves, are commendable. But the imaginative presentation is very weak and there are quite a few awkward places such as where the King asks some one to give an exposition or when Viswamitra takes pen and paper to note it down. The play is also too full of quotations, but, alas, not in the way someone found *Hamlet* to be so. But the most painful failure is to have portrayed Christ rather as a self-consciously wise eastern potentate rather than as a king of Love 'full of grace and truth'.

The play, however, is a laudable at-

tempt at presenting the fruits of scholarship and meditation through a rather intractable medium. Also, there are several good things in it, chiefly the felicitous introduction of Cecilia into the company of the sages which not only punctuates their highbrow spiritualistic dialogue but enlivens the play itself with joyous songs about love, sacrifice and wisdom.

D.A.T.

'THE APOSTOLIC TRADITION OF ST. HIPPOLYTUS OF ROME'

Edited by GREGORY DIX

It is more than a century since talks about the re-union of churches started. But different churches have advocated different ways of re-union. Among them the Orthodox churches hold that there cannot be and ought not to be any kind of re-union of churches, except on the basis of unity in Faith, doctrine, Sacraments, orders and worship. The study of the early Fathers has created a lot of interest as more and more people have become conscious of the importance of going back to find out what that Faith of the undivided church was.

'The Apostolic Tradition' of St. Hippolytus of Rome, edited by Dom. Gregory Dix, the abbot of Noshdom, is a very important book as it gives us a good picture of the structure of the Church as it was in the second century. The *Apostolic Tradition* appeared in 1937 and has been replaced since by another edition by Dom Bernard Botte (1963). Nevertheless the original edition by Dix retains its importance if only because of the brilliant introduction by the editor.

In the preface to the first edition the editor says, 'I hope that this edition can claim to have brought that pressing need of Patristic liturgical studies a long step nearer.' That it has actually done so

is due to the large amount of work put into the composition of the beautiful

general introduction by Dix. 'The Apostolic Tradition of St. Hippolytus is the most illuminating single source of evidence extant on the inner life and religious polity of the early Christian Church,' says Dix. So the study of this book is most important for all those who would like to peep into the undivided church of the early centuries.

In his introduction Dix has proved that the book is an accurate and authoritative account of the rites and organisation of the church as the men of the later second century had received it. The book falls into three parts. (1) The inauguration of the various ranks of Christian hierarchy. (2) The initiation of the laity, and (3) The devout life for normal Christians.

After giving a detailed account of the life of Hippolytus, which is very impartial, incidentally, Dix gives us his reasons why he thinks *The Apostolic Tradition* is a faithful recording of the Tradition of the early church. A minute comparison of Hippolytus with the scattered and allusive information given us by the early Christian writers helped him to remark, 'It can, I think, be now said with certainty that the result of such a comparison will be to justify a high degree of confidence in the evidence of Hippolytus'. The edition goes on to prove that the Apostolic Tradition 'represents the mind and practice not of St. Hippolytus, but of the whole Catholic church of the second century. As such it is of outstanding importance.'

And this is why the study of Dix's book is of great importance, for the ultimate re-union of the separated churches 'can be effected only by a thorough study of the undivided church of the early church whose tradition St. Hippolytus faithfully records.

Alleppey.

FR. K. G. THOMAS.

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ANNOUNCEMENTS

THE CHRISTA SISHYA ASHRAM, TADAGAM

Jubilee Celebrations

It is decided to celebrate the Jubilee of the Ashram along with the next annual thanksgiving service in January 1970. In connection with the celebrations, a short history of the ashram will be published and a few development projects started.

Resetting the domestic structure with additional amenities for camping projects, development of the library into a small research centre with facilities for occasional conferences and seminars, development of the present dispensary into a small nursing home and after-care centre for the aged and the infirm and starting a 'creche' for the benefit of the infants and toddlers of working parents during day time are of top priority.

The success of these projects depends entirely upon the prayerful co-operation and goodwill of the friends and well-wishers of the Ashram and friends of its founding beacon lights, the late lamented Mrs. and Bishop Pakenham-Walsh of revered memory.

For further information please contact: The General Convener, Jubilee Celebration Committee, C.S. Ashram, Tadagam P.O., Coimbatore-2, Tamil Nadu, India.

INDIA SUNDAY SCHOOL UNION

Coonoor, Nilgiris

WORLD SUNDAY SCHOOL DAY,

2ND NOVEMBER, 1969

'THE LIGHTED LAMPS'

is being published for use for the day.

One copy of the programme free; additional copies at 50 P. World Sunday School Seals at Rs. 2.50 for an album of 20 seals.

P.O. Box No. 9, Coonoor.

Letter to the Editor—(Continued from page 13)

movement? Does the Roman Church now recognize the role of the married clergy?

It is a thousand pities that a merger is thought of as the only solution of expressing the unity of Christian faith,

when faith is itself deeply personal and individualistic and the presence of Christ is individually real. Jesus prayed, 'As thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me'. Does this mean a spiritual or physical unity? Even the re-union of the Methodist Churches of England with the Church of England did not get the three-quarter majority hoped for, as reported recently.

Bangalore.

S. R. PONAIYA

THE SOUTH INDIA CHURCHMAN

Dear Sir,

I have been a subscriber to the *South India Churchman*, almost without a break since Church Union. Let me congratulate you on the excellent get-up of the SIC and the topics you choose for setting the thought pattern.

I wonder whether those in the C.S.I. who should read the SIC read it. In my own town there are four CSI churches and four institutions and I am afraid there are only two subscribers. (Am I right?)

I suggest that a campaign be taken up to increase the circulation. In every church the Presbyter *must* get a copy and at least one copy should be circulated among all the Pastorate Committee Members. All Members of the Area Councils and the Diocesan Council and Synod members must read the SIC; I wonder how many Institutions in the CSI subscribe for the SIC.

The June SIC, with the excellent leader on Church Government, and the articles by Dr. Heidemann, Mr. K. T. Nainan, Mrs. R. Somasekhar, Mr. Rathnaswamy, Bishop Sargant and Judge Paul Pandian should be read and understood by every literate Christian in the CSI.

I suggest that when you publish such vital material of current interest the articles should be translated into Kannada, Malayalam, Tamil and Telugu and study groups can, with great benefit, be started to discuss the subjects and arrive at useful conclusions. Seminars at Area Council, Diocesan Council and Synod levels will be useful for study and understanding of our basic problems and the healthy growth of the CSI.

Sincerely yours,

O. SIVARAMAYYA,
Retired B.D.O.

Bellary.

News from the Dioceses—(Continued from page 14)

apply to 'Bread for the World' for help. The Missionary Societies in U.K. were also approached and the Secretaries visited Kotagiri both before and after the Synod in 1968. It seemed for a time that all efforts were in vain—but the vision was still there. Finally a grant came through from U.K. which made it possible to start renovating the old school building and not long afterwards word was received from Germany that a grant would be coming for the new crèche building and for a water scheme. As the work was started it looked as tho' the vision would at last become a reality.

Thirdly, staff. Miss Gwen Cushing moved over to Kotagiri in October 1967 and the next year opened a small crèche which would be the first step towards the model crèche. Two small rooms and a verandah were made available and a failed S.S.L.C. girl

came in to help. Meanwhile Miss Devakaram, the headmistress of a CSI. School on one of the estates went to a Dr. Barnardo's Training Branch in Harrogate, U.K. to gain experience in Child Care. She was there for eight months and on her return was ready to take charge of teaching at the Training Centre. A proposed syllabus was drawn up by a small group of professional women, students were selected and the Centre opened on Easter Monday 1969. On the same day the model crèche building was started and is now complete. The official opening of the Training Centre and Crèche will be on August 28th.

This year there are six students only but more will be taken next year. The Course is for one year and is theoretical as well as practical. The

students have two mornings a week in the crèche with the children. Amongst other things they learn Child Care, Physiology, Nutrition, Toy-making, Needlework and First Aid. Later in the year they will have one month's experience in a children's ward at Erode Hospital. Whilst the former untrained helper does her training this year, Dohnayur has sent a girl to look after the crèche children and to help on the staff.

Two obstacles remain. First the necessity of obtaining Government recognition and secondly the solution of the water problem. When these two are overcome it will really be felt that the vision seen so many years ago has become a reality and that this will be a contribution of the Church to the needs of today.

JAMES DEVADOSS.

LATEST ARRIVALS

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| <p>CHRISTIAN PRESENCE AND THE POOR by Vernon Vishart
The National Bible Study Booklet for 1969 deals with the problem of hunger and poverty in India and the need to see Christ in the least of his brethren.</p> <p>THE CHURCH IN INDIA by Swami Abhishiktananda
An unusual and disturbing essay, critical of the attitudes and approaches of the Church. This book marks an important stage in the re-thinking of Christian mission in India.</p> <p>A PAINTER'S PROFILES by A. Noble Rajamani
A series of lively and imaginative sketches from the Acts of the Apostles.</p> <p>THE SILVER LINING by Mathai Zachariah—Life Issues Series
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